

MADRAS-MYLAPORE

Monthly 'Organ of the Archdiocese

4 OCT 1961

Vol. IV

15th OCTOBER 1961

No. 10

CONTENTS

TOWARDS A BETTER WORLD	253
SILVER JUBILEE CELEBRATIONS OF THE S. H. SEMINARY.	255
CATECHETICAL REPORT FOR THE YEAR 1960-61	257
A NEW DISPENSARY AT MADAVARAM	259
THE EIGHTIETH BIRTHDAY OF POPE JOHN XXIII	261
PARENTS' DAY IN A PARISH	264
NEW DRAFT SYLLABUS OF RELIGIOUS FORMATION	266
ANNUAL SACRED RETURNS FOR 1961	271
AROUND THE PARISHES	273
NOTICES	278
OFFICIAL NOTIFICATIONS	279

The Pastor Speaks:

TOWARDS A BETTER WORLD

XL. LOVE OTHERS AS GOD LOVES HIMSELF

Father Lombardi, S.J., the Apostle of the Movement for a Better World, will direct us in this article.

To love others as we love ourselves is already much.

To love others as we must love the Lord is still more.

To love others as Jesus has loved us is infinitely greater.

BUT this is not enough. If we read carefully the whole Gospel, making an endeavour to go deeper into the desire of Christ, we find a fourth step we have to take if we wish to reach perfect charity. It sounds incredible and beyond our strength and comprehension, but it is so. We must love others as God loves Himself. We must love others as the Three Persons of the Holy Trinity love one another. Is this absurd? Nothing can be absurd when we live according to the truths of the Mystical Body, and by these truths we must live the life of God. Can we dream of higher summits? If only we

could reach this sublime ideal! It seems that Christ realised that, if He had addressed Himself directly to His apostles, they might have misunderstood Him or might have wondered what He really meant. Convinced also that what He would say was really too sublime to be understood properly, He preferred to explain His wish in a prayer to His Father, for the help to His Father was also necessary if the Apostles were to understand Him well.

"One in Us"

It was in the Cenacle, at the most supreme moment of His life;

after having spoken to His Apostles, lifting up His eyes to Heaven He addressed to His Father a very touching prayer. It fills the whole chapter 17 of St. John's Gospel. Read it with sentiments of gratitude, and it will reveal to you better the Heart of Jesus and His wish. In the middle of that beautiful prayer Christ says: "It is not only for them (His apostles present) that I pray: I pray for all those who are to find faith in Me through their word; that they may all be one; that they too may be one in Us, as Thou Father art in Me and I in Thee; so that the world may come to believe that it is Thou Who hast sent me." (Verses 20-21). It seems to be a dialogue among the Three Divine Persons. The Word, the Son, is in intimate colloquy with His Father.

What does Jesus really mean? There are two thoughts which spring from that ineffable conversation. First, Christ is not satisfied with our love for others, but He wishes a mutual love, for without such love charity is not consummated. Secondly, Christ wishes that such mutual love must reach such a unity as to emulate among men the incomparable Unity of the Holy Trinity. Is it a pure analogy? Christ knew well what He was saying and what He really meant: three Divine Persons but one God; many different human persons who must reach a real unity and be one as the Holy Trinity is. It is the climax! Christ came to this world to bring us the life of the Holy Trinity and to have it infused into us.

Fr. Gabriel in his meditation

says: "United to Jesus, in Him, with Him and through Him, the Christian soul participates in the life of the Holy Trinity. This means precisely to reach the fullness, the aim of Christian life, because grace has been given to us for the purpose of making us participate in the nature, and hence in the divine life, of the Triune God. For that purpose Christ came to this world and took flesh. Jesus dying on the cross, merited grace. He incorporates us into Him to bring us with Him to the bosom of the Holy Trinity. So, not by our merits, nor by our own ability, but only because we are incorporated with Christ, we can, with Him and through Him, our mediator, our bridge, our life, penetrate into the intimate life of God, into the life of the Holy Trinity. Faith and charity, which Jesus has merited for us by grace, make us capable of entering into relations with the three Divine Persons."

Unity Without Discrimination

We have thus to participate in the love which circulates, so to say, in the Infinite God, in the Holy Trinity, and to make it circulate among men as members of the same Body, the Mystical Body. A complete and strict unity of all among themselves, so as to form *one* (as they are all members of one Body), and not to be satisfied any more with loving each other purely and simply. All that unfortunately divides and is against unity, must disappear. No discrimination any more. No friend and enemy, no white and black, no West or East,

no caste or non-caste. As St. Paul says to the Galatians: "No more Jew or Gentile; no more slave and freeman; no more male and female; you are all one person in Jesus Christ." (II, 28). We must be one with our brethren, members united under our Head, Christ Jesus!

This fourth step in the way of charity requires to be considered in prayer and meditation, and with great humility. Charity is not and cannot be considered perfect in us if we have not become in a certain way mutually one, emulating, in our relations, in giving and taking, the intimate relations of the three Divine Persons.

An interior life full of love for God, and an exterior life full of love for our brethren. That is the ideal. Such a life cannot but influence the world, hence the conclusion drawn by Our Lord Himself: Thus, seeing the unity of mind, heart and soul of all, the world may come to believe in Christ, sent by His Father to redeem the world. For the mark by which all men will know who are the followers of Christ will be the love that Christians bear one another. (John XIII, 35).

✠ L. MATHIAS, *

Archbishop of Madras-Mylapore.

Silver Jubilee Celebrations of the Sacred Heart Seminary, Poonamallee

NUMEROUS are the days which are recorded in the annals of the Sacred Heart Seminary as memorable days. But the Silver Jubilee Celebrations which were held on 6th, 7th, and 8th September, 1961 have no parallel.

The celebrations started with the feast of the Rector on the 6th evening. Indeed, that was the first Rector's Day after the appointment of Very Rev. Fr. C. Valloggia, S.D.B., as our Rector. After the reception and welcome address, His Excellency Bishop Carvalho, who gave us a pleasant surprise by his visit that evening, spoke admiringly of the way the Seminarians of Poonamallee showed their love and regard towards their Father and Guide. He exhorted the students to imitate the many priestly virtues for which the new Rector is conspicuous. Then the many Alumni Priests who had returned to their Alma

Mater, some after an absence of eight years and more, and the Seminarians, moved towards the chapel for the solemn Benediction of the Blessed Sacrament at which His Excellency was present. Late in the evening there was the family gathering around Fr. Rector, during which the Prefect of the house presented the Spiritual Bouquet and some gifts in the form of church linen.

On the following day, 7th September, once again His Excellency Bishop Carvalho came to the Seminary to offer the Community Mass for us. It was decided earlier to have a Requiem High Mass for the repose of the souls of

the former Rectors, Very Rev. Fr. C. Mauri, S.D.B., and Very Rev. Fr. G. Mora, S.D.B., as the best way of remembering and honouring during the Silver Jubilee Celebrations these two valiant Missionaries who spent a great part of their life in training Ministers for the Altar of God. Therefore at 9 a.m. on the same day V. Rev. Fr. Rector sang the Requiem High Mass *coram Pontifice*. In the forenoon there was also the meeting of the Alumni Priests to felicitate V. Rev. Fr. Rector on his elevation to the new office.

New Extension Blessed

The late V. Rev. Fr. C. Mauri, S.D.B., by dint of his personal labour, had erected a new extension of the Seminary which he intended to be the Souvenir of the Silver Jubilee. This remained to be blessed and opened. At 4 p.m. that evening His Grace, accompanied by his Auxiliary, performed the ceremony in the presence of His Excellency Bishop David Marianayagam of Vellore, and amidst a large gathering of Priests, Seminarians, Nuns, and distinguished laymen from Poonamallee and from the city of Madras. A Tea Party, catered for by Messrs. Modern Cafe, Madras, was enjoyed by all the 300 guests. There were two musical items, presented respectively by the Minor Seminarians of Mylapore and the Major Seminarians of Poonamallee. After this V. Rev. Fr. Rector spoke, welcoming all the guests and thanking God for His many unspeakable gifts showered on the Seminary of the Sacred Heart during the past twenty-five years. He thanked especially His Grace

who considers this Institution as the apple of his eye and regards it as the greatest, if not the earliest, achievement of his episcopate; one in which his interest has been sustained year after year, one that he has watched over and nurtured as a fond parent would his beloved child.

If there was anyone in the Archdiocese to whom the Silver Jubilee of the Sacred Heart Seminary gave pleasure and a legitimate sense of pride, it was surely His Grace and therefore he would not let this occasion pass without giving full vent to his feelings of joy. With his customary humour, His Grace revealed to us the "secret" of the acquisition of the old military hospital which is now the Seminary of the Sacred Heart. The leit-motiv of His Grace's speech that evening was gratitude to God, to the two former Rectors, to Rev. Frs. P. Maggioni, S.D.B., and E. Dabove, S.D.B., the architect and engineer respectively of the new three-storeyed extension, followed by an exhortation to the Priests of his Archdiocese to promote vocations to the priesthood.

Then the guests preceded by the three Bishops moved to the entrance of the large hall on the second floor of the three storeyed building where a Jubilee Exhibition had been prepared. His Grace declared it opened and all the visitors quickly filled the hall and were delighted to see the many colourful charts, pictures and models illustrative of the work of the Seminarians and the teaching of catechism.

A large illuminated cross, which surmounted the old main building

and, which, was visible at night even from Avadi, and the illumination of the whole of the old building were among the highlights of the celebrations.

First Pontifical High Mass

On the 8th September, the actual Jubilee Day, His Grace, Dr. L. Mathias, said the Community Mass in the Seminary Chapel. During the breakfast that morning *Mens Nostra* and the Souvenir of the Silver Jubilee, a multicoloured full artpaper annual, was presented to the community. At 9 a.m. His Lordship, Dr. David Marianayagam, S.D.B., Bishop of Vellore, sang the Pontifical High Mass at which the Seminary polyphonic choir sang under the able direction of Rev. Fr. Jagaraj Rayan, S.D.B. A Mass of this kind was the first to be offered in the Seminary since its foundation in 1936.

During the grand lunch in the afternoon His Grace, while congratulating all the Alumni Priests who had come from far to grace the Silver Jubilee Celebrations, earnestly exhorted them to be united and take fresh resolutions to make their apostolate more fruitful. Earlier His Grace expressed his deep appreciation of the good work of Br. Clement in editing, and the staff of the St. Joseph's Technical School press in printing the Silver Jubilee number.

A long prepared historico-religious drama, called "The Grinding Mills", was acted by the seminarians at 5-30 p.m. that evening. Thanks to Rev. Fr. K. D. Joseph, S.D.B., who took great pains to make it enjoyed by all, the drama came as the final stroke of victory in the three memorable days of the Silver Jubilee Celebrations.

Catechetical Report for the Year 1960-61

By Mgr. D. Raju

IN the year 1960-61 we visited for annual Inspection 60 out of the 66 schools of our Archdiocese: They were as follows: Both the training Schools, 14 of the 15 High Schools, 26 out of 27 Higher Ele. Schools, and 18 out of 22 Ele. Schools. Owing to unavoidable circumstances we regret to state that we were not able to visit 6 schools. In the coming year it is our aim to visit these schools first. The reports of the inspection of the 66 schools we visited have been already submitted to the Archbishop and the Auxiliary Bishop. Copies of the same have been forwarded to the heads of the respective institutions for consideration and action.

Except for some minor defects and drawbacks, it should be very

consoling for our Archbishop to learn that nearly all the heads of institutions are trying their best - according to their ability, circumstances and the cooperation of the teachers, pupils and parents - to impart religious instruction to those committed to their care. But it should be admitted all the same that there is a tendency among the pupils, especially of

the higher forms, to treat Catechism lightly and carelessly. The heads of the institutions, therefore, should try their best not only to make the subject as attractive as possible, but also to instil in the minds of their charges the gravity of the subject and the grave obligation we have to learn our religion as perfectly as possible.

There are roughly 24,000 children studying in our schools. Of these 6000, that is 25%, are Catholics. Of these 6,000, only 3363 wrote the examinations this year; the rest of the pupils are in the lower classes, between the 1st and 3rd standards. Of the 6,000 Catholic children studying in our schools, only 65 boys and 39 girls in all are in the 6th Form. Now that free education is promised to poor High School children, we hope in the coming years many more of our Catholic children will be able to complete their high school course.

Method of Approach in Teaching Catechism

On the whole the approach is very poor, both in quality and in the effort spent. I will be the last person to condemn them all by saying that the teachers are not eager to work harder. For the main reason is their inability to teach. They themselves do not know or do not feel confident to teach religion. Often they do not have books for consultation and other aids or helps. Sometimes the teacher is in a village far from the headquarters.

Then, there are those who do not exert themselves to prepare

for the classes in advance. At the same time I am glad to say that there are many lay teachers who write beautiful notes of lessons which go a long way to help them to teach Catechism well. I dare say that the new text-books with the teachers' key books will be of great help to all teachers of religion.

Examinations

This year I must admit that the results have not been very encouraging, especially in the higher forms. The class average for the Diocese is as follows:—IV Std., 55 per cent. V Std., 52 per cent. I Form, 42 per cent. II Form, 50 per cent. III form, 35 per cent. IV Form, 31 per cent. V Form 35 per cent. VI Form, 39 per cent. The training schools' results are not mentioned because of the method of valuation, which is different. The heads of Institutions will therefore realize the task which is before them in the coming year and act accordingly. As usual, this year nearly all the prizes go to girls' schools. Of the 20 Prizes only two or three go to boys. We cannot congratulate the girls' schools *in toto* because there is a bad tendency in many of the girls' schools not to present all the children for the exams, as is required by the express order of the Auxiliary Bishop. They send only those who are almost sure of success. Whereas the Managers of all the Boys' schools deserve to be congratulated for sending all the boys without any exception. Last year some of the Parish Priests pointed out to us how some of the heads of the Institutions for Girls held back quite a few pupils

and we had to point out to them, personally, that this was not fair.

Apart from these petty faults, I want to thank the heads and staffs of all Institutions for the great help they gave to make the Diocesan Examinations a success. For it goes without saying that without their cooperation we are not able to achieve very much, either in teaching religion or hold-

ing the examinations.

We take this opportunity to thank His Lordship Dr. Carvalho for the encouragement he gives us in our strenuous work and the partial cost he bears in running these exams. and contributing to the cost of Prizes. We thank His Grace for the ready help he has given and for the great interest he takes in matters catechetical.

A New Dispensary at Madavaram

TRUE religion will serve both God and man and will therefore unite piety and charity," declared Mr. M. Bhaktavatsalam,

Home Minister of the Government of Madras, when he officially inaugurated St. Anthony's Dispensary, in the compound of St. Sebastian's Church at Madavaram, a village seven miles north of Madras.

The Dispensary has been functioning since the beginning of the year but the new building has been recently completed and fully equipped at a cost of half a lakh of rupees. In the absence of Mr. R. Venkataraman, Minister for Labour and Industries, Mrs. Lourdammal Simon, Minister for Local Administration, presided. His Grace the Archbishop of Madras-Mylapore, the Auxiliary Bishop, Chev. G. A. Pais, Chev. S. Aruldoss, Mr. S. R. Fernando and Mr. K. V. Srinivasan were among the two hundred guests invited for the occasion, besides a large gathering of school children and the village folk.

After Tea, provided by the generosity of Mr. Nainan, the caterer, His Grace Archbishop Mathias welcomed the gathering on behalf of the Franciscan Fathers who are in charge of the Parish and have built and equip-

ped the Dispensary near the entrance to the church. His Grace explained how, as Christ went about doing good, healing the sick with His divine power, the Church founded by Christ continued His works of mercy and charity and did not confine herself solely to preaching and spiritual ministrations. That was the reason why, wherever Christian Missionaries went, they not only preached the gospel but multiplied educational institutions and social and charitable works for the benefit of the people to whom they ministered. Such a policy was exemplified in Madavaram where 26 years previously rowdiness and lawlessness were rampant. But Rev. Fr. Ambrósio Yedanapalli, O.F.M. and Very Rev. Fr. Sanctes Molenkamp, O.F.M., and other Franciscan Fathers had won the people over by kindness and practical charity—wells were dug

to provide drinking water, and food gifts from American Catholics were distributed and medicines dispensed to the sick. A new Dispensary with quarters for the nursing Sisters had been constructed at a cost of Rs. 40,000, aided by local voluntary labour, and it was hoped that the Dispensary would develop into a Hospital for the poor. The Sisters of St. Anne of Luzern (Switzerland), who conduct several hospitals in Andhra Pradesh and are trained Doctors or Nurses, have offered to take charge of the Dispensary and two Sisters have been sent for the purpose from Vijayavada. They are assisted by two qualified Doctors, Dr. Isaacs and Dr. Shanta Arokia-doss, who attend to the sick for seven hours every day. Over a hundred patients are treated daily. It was appropriate for the Government to be represented by two of its popular Ministers at this function and to express its appreciation of private initiative. The Archbishop requested Mr. Bhaktavatsalam to declare open the Dispensary and Surgery. The gathering then moved to see the Dispensary and the Consulting and Examination Rooms.

Religion Linked with Charity

Mr. M. Bhaktavatsalam expressed his pleasure at performing such a function where religion and charity were happily linked together, symbolised by a Church and Dispensary in the same compound. The Franciscan Fathers who were responsible for the Dispensary displayed true religion which consisted not in mere ceremonial or piety but also in the exercise of works of mercy and charity. As a Minis-

ter of Government, he would express the deep gratitude they felt for such charitable undertakings which relieved Government of a great deal of its responsibility towards the poor and the sick. He hoped the people of the village would always be grateful for this great service rendered by the Church.

Mrs. Lourdammal Simon paid a tribute to the charitable ministration of the Franciscan Fathers at Madavaram under the leadership of Fr. Y. Ambrose Papiah who devoted himself unsparingly to the needs of the poor and the afflicted. She said the great transformation that had taken place in this forsaken village would not have been possible but for the constant help given by the Archbishop of Madras-Mylapore whose charitable activities and love for the poor were well known. She hoped other benefactors would come forward to help in running the Dispensary and converting it into a Hospital which was sorely needed in that area.

Fr. Y. Ambrose Papiah, proposing a vote of thanks, declared that the completion of the Dispensary and its maintenance was a work of Divine Providence. Unexpected help came from divers sources; even the poor villagers had helped in digging the foundations and carrying the bricks. Many had contributed towards the Medical Relief Project in a place where disease and poverty were rampant, and to all of them he was deeply grateful.

Delightful items of music and song were contributed by students of Stella Maris College and the little girls of St. Ann's Orphanage.

The Eightieth Birthday of Pope John XXIII

CIRCULAR

On the 25th November next. Our most Holy Father, John XXIII, will complete eighty years of age and enter on His eighty-first year.

It is proposed to anticipate the celebration of Our Holy Father's 80th birthday by celebrating it in conjunction with the celebration of the 3rd anniversary of His Coronation on the 4th November 1961.

Pope John was born in Sotto il Monte (Diocese of Bergamo, Italy) on the 25th November 1881; ordained Priest on 10th August 1904; consecrated Bishop and appointed as Apostolic Visitor to Bulgaria, becoming in 1930 its Apostolic Delegate. In 1935 He was transferred as Apostolic Delegate to Greece and Turkey. In December 1944 He was appointed Papal Nuncio to France. He was created Cardinal on 12th January 1953, and made Patriarch of Venice. On the death of the late lamented Pope Pius XII on 9th October 1958, He was elected Pope on the 28th of October on the 11th or 12th Ballot cast by the electoral Conclave of Cardinals held after the death of Pius XII. The new Pope chose the name of John XXIII and was solemnly crowned in St. Peter's Basilica on November 4th, 1958.

Elected Pope at the advanced age of 77, he was thought of, and openly declared by many in the non-Catholic world, as a Caretaker Pope since so little was known or written about him by the public journalists. Yet withal the world has stood amazed and baffled at

the activities and wonderful initiative and reformatory enactments and measures introduced and undertaken since His assuming the Supreme Pontificate in the Holy Roman Catholic Church.

We who are the flock entrusted to the pastoral care and guidance of Pope John are aware that the Shepherd and Teacher and Spiritual Father of us all is to us the true Successor of St. Peter, the first Pope and visible Head of the Church and the Vicar of Jesus Christ.

What youthful energy and will Pope John has shown in breaking through years of traditional rigour, austerity and ceremonial surrounding the Person and Residence of the Popes? What courage and trust and vigour has He not manifested in proclaiming and ordering the 21st General Council of the Church? What fatherly eagerness and longing for bringing about Christian Unity in the world by uncompromising efforts to bring about closer contacts and conferences of world Christian Church leaders, so as to give effect to the Divine Prayer of the World's Redeemer that "we all may be one!"

Within the short space of three years Pope John XXIII has issued 5 Encyclical Letters, besides numberless Addresses, Allocutions, Radio talks and messages. Among the Encyclicals are:

(1) "*Ad Petri Cathedram*," issued in 1959 appealing to separated Christians to re-unite with the Church; (2) "*Grata Recordatio*" of the same year, calling on the Faithful to the regular recitation of the Rosary; (3) "*Princeps Pastorum*," issued in the same year to commemorate the 40th anniversary of the Apostolic Letter of Pope Benedict XV on the Missions; (4) "*Sacerdotii Nostri Primordia*," written on the Catholic Priesthood to commemorate the Centenary of the Cure of Ars, appeared during the same year; (5) the latest Encyclical is "*Mater et Magistra*", published in June last to commemorate the 70th Anniversary of the encyclical of Pope Leo XIII on the Social Question, "*Rerum Novarum*", and the 30th anniversary of *Quadragesimo anno*.

Pope John XXIII's fatherly heart for every one, irrespective of race or religion, and His close association with world matters and movements have won the hearts and affection of all alike. Next November 25th He will be entering on His 81st year, and since it comes so close to the anniversary of His Coronation on 4-11-1961, it is the earnest desire of the Church that the two events be combined and celebrated this year on Saturday 4th November or the Sunday immediately following.

It is directed by His Grace Our Archbishop that special Services and academies be held in all the Parishes and Institutions of Our Archdiocese to commemorate this double event. The service can take the form of Mass and Holy

Communion offered for the intentions and welfare of Our Holy Father and a solemn *Te Deum* said or sung in thanksgiving to God. Special Rallies can be organised wherever possible, of the faithful and Religious and children of Our Institutions, at which short discourses on the life and acts of Pope John XXIII may be arranged with suitable music, to render the occasion more attractive and festive.

In Our Cathedral Basilica we order a more elaborate celebration on the model of the accustomed *Pope's Day* celebration.

Let this circular be published in our next Diocesan Bulletin and let all Our Clergy, both Religious and Diocesan, and all Heads of Our Institutions make a special note of it.

✠ FRANCIS CARVALHO,

Auxiliary Bishop and

Vicar General.

San Thome, 1-10-1961.

Our Cemeteries

Their Maintenance and Upkeep

Since our Independence from British Rule, the public Cemeteries in the City and suburbs of Madras have become our affair and responsibility. Some of our Parish Churches in the City own and maintain their cemeteries. But the bulk of the parishes have no Cemetery of their own, and use the public cemeteries provided either by the Government or the Municipality, like those in Kilpauk, Washermanpet, San Thome, and Mandavalli, Mylapore.

A special Cemeteries Committee, consisting of Catholics and Protestants (as the public cemeteries are used both by Catholics and Protestants alike), was formed some years back and, with the help of some public contributions, they have been very creditably managing these Christian Cemeteries not only by keeping the Cemeteries and the monuments therein in good repair, but also by paying for the Cemetery keepers in some cases. Our Archdiocese has been regularly subscribing about Rs. 200/- annually. But as these regular subscriptions are found insufficient to repair the compound walls that get breached frequently and to give a reasonable living wage to the keepers, we addressed a Circular letter to the Pastors of such Parishes as use the public cemeteries for the burial of their dead, requesting them to make a special appeal to their parishioners to maintain the sacred places where their dead are laid to rest awaiting the Day of Resurrection, and to remind them of their sacred duty of contributing to the maintenance of these Cemeteries where their dead rest. To this end we recommended to our City Pastors to have one Sunday's Church collection set apart for this purpose.

Some of Our City Pastors, I am informed by the Honorary Secretary of the Cemeteries Committee, have been regular in sending their Collection, but some others have not taken Our circular and appeal

very seriously and are not collecting anything from their parishioners, for the maintenance of the Quibble Island, San Thome, Kilpauk and Washermanpet Cemeteries in particular, where entire compound walls are fallen and the Cemeteries are open to desecration by men and beasts.

May I once again make a spirited appeal to the zealous Pastors of the City Parishes who utilise the said Cemeteries for the burial of their dear dead. The faithful have first to be instructed about their religious duty to keep the sacred places where their dead are laid to rest; and according to their convenience they may appoint any Sunday in the year for this special collection which, when realised, may please be forwarded to Our Curia or handed personally to the Honorary Secretary of Our Cemeteries Committee, obtaining a Receipt for the same. The present Honorary Secretary is Mr. Marsland, o/o. Parish Priest, Votive Shrine, 15 Hall's Road, Kilpauk, Madras-10.

Thanking you, dear Pastors, for the interest you evince in this matter and will continue to evince for the memory and honour of our dead, I invoke the special blessing of God on you and pray that the souls of our dear dead will remember your charity before the throne of God.

✠ FRANCIS CARVALHO,

Auxiliary Bishop,
Madras-Mylapore-
7-10-1961.

Parents' Day in a Parish

I. For Tamil-Speaking People

THE feast of St. Anne this year in the Parish of St. Francis Xavier, Broadway, was a solemn occasion which was meant to show the Parents' gratitude for the work of the Sisters of St. Anne. For several years the Parish has been celebrating the feast of the patron saint of these religious, thereby intending to thank publicly the daughters of the Saint for the great work they do in the school. This year the celebration was held in order to thank them in a particular manner for the great number of Catholic children they have admitted into their school, thus setting an example to the other Catholic schools in the city. This occasion was taken also to organise the Parents' Day. Since the Parish celebrated the feast of the Mother of Our Blessed Lady, all the parents of the Parish were brought together in the morning for the different Masses, during which Rev. Fr. V. M. Gnana-pragasam, S.J., spoke to the people on the Saint and on the duty of parents to imitate this Saint. The Sacraments were well frequented and in the evening, in spite of the weather, the parents were also present for their entertainment. The Dominic Savio Oratory of Our Lady's Shrine, Perambur, staged a beautiful drama "Sathi Thittam—Mana Matram" ("சதி திட்டம்—மன மரபம்") which was appreciated by all the parishioners. The Parish is grateful to this "Oratory" for having entertained the parishioners. The entertainment was preceded by a beautiful speech by Mr. Miranda, M.A., Lecturer of Loyola College, to whom we are indebted for his having given such an appropriate speech to the parents. Two

parish children, K. Joseph and M. Maggie, spoke to the parents of the Parish in the name of their companions. In the presence of all the Parish parents, the Catechism competition prizes for the Sunday School Catechism in 1960-61 were distributed. These features of Parents' Day and the interest put in must be followed up every year. A word of thanks must be given to Mr. Peter Raj and to Mr. David, who together with some ladies sacrificed so much of their precious time to make this feast such a great success.

II. For Anglo-Indian People

The Anglo-Indians of the Parish have given another wonderful proof of their union and of their spirit of activity in organising their parents' day. On July 23rd, 1961 they had their preliminary meeting at Pedariar Koil Street, No. 22, in the house of Mr. Abroe, to discuss ways and means of bringing all the Anglo-Indians of the Parish more closely together and make them still more active in Parish life.

The following members were present at these preliminary meetings:—

Mesdames B. Feegrade, C. Feegrade, M. Raymond, J. Pearl, E. Peters, B. M. Hurley, A. J. Satur,

M. David, G. Brown, and Messrs. R. Abroe, S. Mitchell, D. Johnson, L. Caesar, C. P. L. Hurley, J. Bent.

The subjects they had dealt with were discussed again on the 6th of August in the Public Meeting they had on their Parents' Day, in order to have the opinion and approval of all. This Parents' Day was celebrated in the Church with the Holy Mass celebrated by Very Rev. Fr. Benedict, O.S.B., who addressed the audience on the duty of parents. In the evening all the Anglo-Indians had their solemn Benediction and then an entertainment with a social in Sagayamatha Hall. It was wonderful to see how all the Anglo-Indians of the Parish were present, with a few exceptions of sick people and two people who were on duty and could not obtain leave. After the beautiful entertainment they had a discussion on the following points and came to the following decisions:

1. The Sodality of the Assumption should be given a new life, meeting every 1st Sunday of the month at 5-30 p.m.

2. Whist Drives and Socials to be organised now and then in the

Parish Hall. With regard to dances, it is the wish of the superiors not to have the Hall used for dances; besides, it is not allowed by the rules of the Hall.

3. Mr. Abroe and the Parish Priest will decide who are the families amongst Anglo-Indians who deserve free gifts.

4. Cinema shows will be organised in order to keep the Anglo-Indians and other English-speaking people together, and to keep them from patronising dangerous shows elsewhere.

5. A treat and sports will be organised in the Christmas season.

6. The weekly Mary Help of Christians Perpetual Novena was discussed and points to improve it were suggested.

7. Weekly Tamil and English church notices will be fixed on the Notice Board.

Concluding and congratulatory words on the part of the Parish Priest were addressed to all the Anglo-Indians. All showed the greatest satisfaction. Special thanks were addressed to Mr. Abroe who was the soul of everything.

Retreats at Dhyana Ashram

1. Three days for educated laymen in English. From October 14th evening to 18th morning.

2. Three days for women legionaries in English. From October 19th evening to 23rd morning.

3. Three days for the students of San Thome High School. From November 3rd evening to 7th morning.

4. Junior girls of Bon Secours Convents of Mylapore and Alwarpet. From November 9th evening to 13th morning.

New Draft Syllabus of Religious Formation for Catholic Schools in Tamilnad

III. METHODS OF TEACHING CATECHISM

(Concluded from the July number, page 168)

THE new text books and the new syllabus would be of no use if the way of teaching were not to be improved.

From the start, we must emphasize that the outlook must be quite different. The way of communicating the Christian message must be "kerygmatic". This one word expresses the new outlook very well. It may sound pedantic, but it is so commonly used nowadays that it deserves a full explanation.

Kerygma

Kerygma means a proclamation. (The verb "kerysso"—I proclaim—is used 61 times in the New Testament). It is used in relation with the preaching of John the Baptist, Christ and the Apostles. The characteristic of this preaching is that it proclaims the good news of salvation. This proclamation or heralding is made in a dynamic and winning way, calling for a response, a change of life, a conversion.

St. Peter's listeners asked immediately. "What must we do?" (Acts II, 37) and Peter answered: "Convert yourselves,—be baptized,—then you will receive the gift of the Holy Spirit". (Acts II, 38)

This indicates that there was

1. Conversion
2. Baptism
3. Formation.

Later on, during the catechumenate there was

1. Conversion
2. Instruction (linked with liturgical FORMATION)

3. Baptism.

Nowadays we have

1. Baptism
2. Instruction (not always FORMATION)
3. Conversion (Personal ratification, which is often left in the vague).

To go back to the way of the Apostles or to the early catechumenate is not called for, but catechism teaching should be linked again with conversion, as it was in the beginning. Therefore the message must be shaped in such a way and presented in such a way as to call for a generous response: "What must we do?"

Unfortunately in the course of centuries the message became obscured with a multiplicity of points of doctrine, among which it was difficult to see the organic unity and the Kerygma. As Hirschauer says: "Catechism had put on a scholastic garb and provoked classroom boredom."

In 1936 Fr. Jungmann pointed this out and called again for a "kerygmatic" presentation of the message. Since then, the word

has become familiar as "an inspired proclamation of good tidings."

The core of this message is Christ—"the inexhaustible riches of Christ" (Eph. III, 8)—Christ communicated to us and working in us, with the Holy Spirit, to lead us to the Father. This message, well presented, should call for our generous response, our conversion.

Drawing from the Sources

Further, a rich Catechesis must be irrigated by a regular flow from all its sources: Scripture, Liturgy, Christian Life, Doctrine. Too often catechism was concerned only with the handing out of doctrine, with only occasional references to Scripture, Liturgy, Christian Life. To have a well-fed catechesis, the flow from all the sources must be increased.

The Bible

Catechesis, first of all, has a *biblical foundation*. It is, so to say, the Scripture fulfilled (Luke 4,21) as Jesus Himself has announced it.

Hence our presentation of the message should be chiefly *Biblio-historical*—The intervention of God in history . . . the "*magnalia Dei*" (Acts II, 11).

"Genuine catechesis consists in teaching not disconnected truths, but truths integrated into a harmonious central plan. This unified plan should be constructed on the basis of historical rather than logical order, and progress from one event or personage in the story of redemption to the next. The unifying centre of this plan should be the figure of Christ and especially the mysteries of His death and

resurrection. Christ is the heart of the Gospel".—Bishop E. Larrain. .

The method is *theologically sound* because all truths are centred around Christ, Christ prepared, Christ incarnate, Christ living in the Church, Christ of yesterday—today—and always.

It is *psychologically sound* because the contact with personages from the Bible has a strong personal touch and leaves a deep impression.

It is *pedagogically sound* because we meet God's own pedagogy. Pascal has said "Only God speaks well of God". The Divine Pedagogue will teach us well.

Liturgy

Catechism teaching should be permeated with the spirit of the *liturgy*. The aim of catechism teaching, after all, is to put the pupils in contact with Christ, the Christ we meet in the Liturgy. "Catechism leads to worship and lives from it". Hence in our teaching, there should be frequent references to the liturgy. Even more than references, a *liturgical spirit* should animate the teaching of catechism, as Pope Pius XII says: "Take care that religious instruction is always linked with a holy fear of God, with the habit of deep prayer and with a full and conscious participation in the spirit of liturgy of our Holy Mother the Church, source of innumerable graces". (6th October 1948).

Christian Living

Catechism teaching must be closely connected with *life* and not keep to scholarly research.

We must aim at what Newman calls the 'real assent', which he distinguishes from the 'notional assent', which is ordinarily so common. The message must be 'realized', it must become the blood of our daily life, then only will there be real education for life.

This education for life is particularly needed in mission countries.

"Theoretical religious instruction, too little in touch with life, would be particularly harmful in Mission countries where souls have to be awakened to the Christian way of life, educated and perfected in it, without the help of Christian surroundings. The formation of resolute and fervent Christians depends on enlightenment in knowledge and a great love of Christian values.

"In order to attain this double end, we must first create in the growing child, as well as in the progressing Christian adult, an interest to advance and deepen his knowledge of religion. Hence the syllabus should see that all these pedagogical means, intended to create such interest, are fostered and put into practice (by Home-made catechism, Group research work, Debating Circles, Study circles, Catholic Evidence Guild, etc.)"—Fr. Valls, S.J.

The catechism class should be a school for Catholic Action.

Doctrine

It would be wrong to say that modern catechesis neglects doctrine because it does not appear any longer as a summary of theology. No, modern catechesis presents a

rich doctrine in a new way. Instead of giving a definition of God and his attributes, modern catechesis insists more on what He has done and is doing for us.

The starting point is no longer the purpose of man (anthropocentric) which leads to emphasizing his duties: What we have to believe—Creed; What we have to do—Commandments; What we have to receive—Sacraments; but the starting point is God's fatherly love (theocentric) manifested through Christ (Christocentric)—(Creed and Sacraments); to which man gives a loving response (by Prayer and by keeping the Commandments).

"The central and essential theme is: Our way to the Father in union with Jesus Christ, brought about objectively by the infusion of grace, subjectively by the imitation of Christ, and all this through the working of the Holy Spirit.

Method of Teaching

We now come to the method of teaching a lesson, the method in a stricter sense: the technique. There are many methods of course and, among them, it is difficult to decide which is the best, since the result of a method depends mostly on the skill and enthusiasm of the teacher who uses it. Here once more we have to insist that the personal conviction of the catechist is all important. But, since many teachers ask for "a method", we indicate here a simple outline of the one most commonly used: the psychological method or Munich method. The sketch, as given here, will have to be adapted

according to the different age groups.

Aim

Before the lesson, there is the teacher's *preparation* which consists in making a survey of the topic, selecting appropriate pictures, stories, hymns, preparing activities, etc. Writing his notes of lessons, the teacher must, above all, define clearly the aim of the lesson: What do I intend the pupils to *understand*, then to *feel* (chiefly to love), and what do I intend them to *do*. This corresponds to the faculties of man which are all to be interested in the message. Therefore, there should be commonly:

- 1) a knowledge Aim
- 2) a feeling Aim
- 3) a conduct Aim.

To fulfil these three Aims the lesson may be divided into 3 parts:

1. Presentation
2. Explanation
3. Application.

1. Presentation

Presentation, chiefly by way of a picture or a story, is meant to arouse interest, to create an appetite. Just as food is better relished and much more easily digested when there is appetite, so too intellectual and spiritual food is more readily received and assimilated when there is interest or desire.

In modern text-books a picture or a story is provided with the text, or is indicated in the teacher's guide. For other text-books it will be easy to find a story or a picture in relation with the lesson.

After the introductory story or picture, the message as such will be presented with the authority of one speaking in the name of the Church. The presentation may be short, but it is a necessary introduction.

2. Explanation

The explanation will consist in showing in detail the main points of the message, going back to the Bible whenever possible. The main points will be summed up in an *expose* or in question and answer form, as given in the catechism book. This is done by way of induction. The inductive method is opposed to the deductive method, which was commonly in use and which consisted in starting from a definition or a question and answer, analyzing it, applying it. The inductive method starts from a personal experience (proceeding from the known to the unknown) or from facts (Bible, Liturgy) or from a story or a picture and, from these concrete ideas, works out more abstract ideas, and finally sums up the doctrine in a summary or definition.

The inductive method is more difficult, but has better results. It has been recommended and is being used for other subjects. Catechism teaching too should adopt it whenever possible.

The portion to be memorized will be learnt by heart, only after having been explained—never before.

3. Application

This is usually the most neglected part of the lesson, though as important as, if not more than, the explanation. We have to teach

not only the mind and the heart, but the will. The student has to learn to practise his religion: "Since you know these things, blessed shall you be if you do them".—John, XIII, 17.

Application may lead to a resolution (not too often nor too many), to an activity, to more participation in the Liturgy, to closer contact with the Bible, etc. It should always end with an attentive and personal prayer.

4. Prayer

The "Hail Marys" said, so to say, mechanically at the beginning and at the end of the lesson are of little use. They may even involuntarily teach how not to pray, by taking routine for granted. The prayer should be, as far as possible, different every day. It should be linked with the subject. It may be a simple sentence from the Gospel studied previously or from the liturgy. It may be a simple "Alleluia" or a silent meditation or a gesture of adoration, provided the prayer is genuine and comes from the heart. The prayer—as far as possible—should always be introduced by a few words or a moment of silence.

Sometimes one prayer may serve for the whole class, at other times each one may be asked to say an intimate prayer in the silence of his heart, or write down an individual prayer in his catechism notebook. Sometimes too a prayer notebook may be kept for the whole class, where all nice prayers are consigned or where each pupil in turn writes down a prayer related to the lesson and decorates it with a drawing.

If a catechism lesson teaches how to pray well and gives a taste for prayer, then it has fulfilled one of its main aims. Happy the teacher or the catechist who has achieved this.

• Activities

Learning by doing is a universal pedagogical principle which applies to catechism also. Many teachers, however, feeling that catechism teaching is something that belongs to the intellectual or spiritual sphere, are tempted to leave out activities, or to limit them to a dialogue.

• Others, on the contrary, are tempted to use too many activities, chiefly those of the intellectual type used for secular subjects: exercises, matching words, filling up the blanks, quiz, etc. This may give the undesirable tendency of too much drilling in the catechism class, and it places too much emphasis on the intellectual side.

Some of these exercises may be used in the catechism class, but with care and rarely. There are other activities which are more specifically catechetical.

Catechetical activities should be linked with faith. They should serve to make the message interior or to make the inner sentiments exterior. Both ways will help to deepen faith.

Looking at a picture, listening to religious music, doing research in the Gospels, devout gestures, composing prayers, are some catechetical activities.

Archdiocese of Madras-Mylapore

Annual Sacred Returns for 1961

By Mgr. A. Pereira de Andrade

FROM this year we are giving for the first time in *Madras-Mylapore* (the official organ of the Archdiocese) the Annual Statistics of the Archdiocese beginning with the Catholic Population and the Clergy, both *Autochthonous* and *Foreign*. The expressions heretofore used were *Indigenous* and *Foreign*. However, His Holiness Pope John XXIII in his famous encyclical "*Princeps Pastorum*" of 28-11-1959 has preferred the expression *Autochthonous* to *Indigenous*. It was through a certain sense of delicacy that he used this expression, yet he said that no kind of discrimination had ever been intended by the use of the word "*indigenous*", which up to that time was current in all the documents of the Holy See. [*Autochthonous* is a Greek expression, now anglicised, meaning a member of a community claiming origin from the soil it dwells on.]

CATHOLIC POPULATION OF PARISHES

1. Cathedral Basilica	4,212	26. Nungambakkam	3,738
2. Co-Cathedral, G.T.	307	27. Ottanthangal	312
3. Arambakkam	1,706	28. Pallavaram	1,596
4. Avadi	1,230	29. Palnellore	1,000
5. Basin Bridge	1,396	30. Pannur	2,040
6. Broadway		31. Park Town	492
(St. Francis Xavier)	3,832	32. Perambur	6,275
7. Chingleput	1,743	33. Poonamallee	749
8. Chintadripet	3,246	34. Pudupet	3,607
9. Chromepet	750	35. Pulicat	651
10. Covelong	680	36. Roshanagaram	468
11. Darkast	787	37. Royapettah	3,760
12. Egmore	2,160	38. Royapuram (Mater Dolorosa)	2,212
13. Ennore	177	39. Royapuram (St. P.)	2,350
14. Georgetown (Assumption)	2,796	40. Sellampatida	1,095
15. Kancheepuram	364	41. St. Thomas' Mount	5,053
16. Kasimode	4,300	42. Tambaram	2,029
17. Kilacheri	2,315	43. Tiruvallur	377
18. Kilpauk	2,214	44. Tiruvottiyur	1,237
19. Kodambakkam	2,414	45. Vallarpuram	1,035
20. Little Mount	1,287	46. Vepery (St. And.)	4,342
21. Madhavaram	367	47. Vepery (St. Jos.)	5,015
22. Mahabalipuram	807	48. Wallajabad*	276
23. Mulasur	731	49. Washermanpet	2,330
24. Mylapore			
(O.L. Guidance)	2,902		
25. Mylapore (Luz)	1,614		
		Total	96,376

* Wallajabad is a quasi-parish; all the others are canonical parishes.

Note: 1. The Parish Priest of St. Thomas' Mount has informed me that the Catholic population of the Parish is bound to be a little more, as the census has not been finalised.

2. It was not possible to get the correct figures of Chintadripet Parish and hence I have taken the figures from the census of 1959 (being the total of Indians and Anglo-Indians).

3. At the time of the union of the Archdiocese of Madras and the Diocese of Mylapore (13th November 1952) the total Population of both the Units was 193,505, of whom 114,000 belonged to Mylapore and 79,505 to the Archdiocese of Madras. Mylapore gave to Tanjore 85,136 Catholics and Madras gave to Vellore 31,596.

The new Archdiocese of Madras-Mylapore thus began with 76,773 Catholics in 1952. The yearly censuses brought the Catholic Population in 1959 to 89,340. The census of 1961 gives us a total number of 96,376, specified as below:

Indians (autochthonous)	83,051
Anglo-Indians (autochthonous)	13,129
Foreigners	196
Total	96,376

CLERGY

Diocesan Clergy	76	Diocesan (all autochthonous)	76
Regular Clergy	72	Salesians, autochthonous	21
	148	" foreign	23
		Jesuits, autochthonous	15
Diocesan	76	" foreign	9
Salesians	44	Friars Minor, autochthonous	1
Jesuits	24	" foreign	1
Friars Minor	2	C.M.I. Syrian, autochthonous	2
C.M.I. (Syrian)	2		
	148		148

Intentions for November 1961

General Intention: The proper evaluation and conduct of old age.

Missionary Intention: That the young people in missionary territories, even when engaged in technical pursuits, may be trained in the spirit of faith.

AROUND THE PARISHES

CATHOLIC ASSOCIATION OF MADRAS

Protest Meeting

A Protest meeting of the Catholics of Madras took place on 20-9-1961 at 6 p.m. in the Catholic Centre Auditorium, under the auspices of the Catholic Association of Madras, with Chevalier M. Ruthnaswamy, M.A., Bar-at-Law, in the chair. A fair gathering of Catholics from the different parishes of Madras were present.

The President pointed out that the Minister for Health to the Government of Madras said, in answer to a question put to him on the floor of the Legislative Assembly, that even His Holiness the Pope was not so greatly opposed to birth control as he was some time back, thanks to the propaganda work done by the Government in this respect. The Catholics of Madras were assembled there to tell him that he was hopelessly wrong and that His Holiness the Pope and all Catholics were as much opposed to all forms of birth control now (except that of self-control) as ever before.

The following resolutions were then moved from the chair and passed unanimously:—

1. That this Meeting of the Catholics of Madras protests against the use made by the Minister of Health, in answer to a question put by a member at the last meeting of the Legislative Assembly on the Catholic attitude to family planning, of the name of His Holiness the Pope and the Catholics in support of his Government's policy of family planning,

giving the impression to the legislators and to the general public that the Pope and the Catholics were in favour of family planning as propagated and financed by the Government of Madras.

2. That this meeting of the Catholics of Madras protests against the statement made in Parliament at its last meeting, in answer to a question on the activities of the Christian missionaries, by the Home Minister of the Government of India, that the Government would only allow the social work of the Christian missionaries and that it would deprecate their conversion work.

3. That this meeting protests against the reference to the word 'force' made use of by the Minister in describing missionary work, since the Christian missionaries in their conversion work were only making use of the liberty given to them under Art. 25 of the Constitution, which "guarantees to all persons the right freely to profess, practise, preach and propagate their religion".

4. That this meeting of Catholics requests the Indian Government in all fairness and justice to redeem their fair reputation for religious toleration, by giving to Christian members of the Scheduled Castes, Most Backward Classes and Backward Classes, the concessions in regard to scholarships, admission to professional colleges and employment in Government service, which are at present being given to Hindu members of those classes and castes.

ST. THOMAS' MOUNT Platinum Jubilee Celebration

A jubilee has the particular significance of being an occasion of joy. The Platinum Jubilee (75 novenas) of the inauguration of the Perpetual Novena to Our Lady of Perpetual Succour in the Parish of St. Thomas' Mount, proved to be more than this.

The celebration, consisting of a Triduum preached by Rev. Father Francis, O.S.S.B., commenced on the 6th September and concluded on the 9th, with a High Mass in the morning and a procession with the picture of Our Lady of Perpetual Succour in the evening, Novena devotions and Benediction of the Blessed Sacrament.

By a happy coincidence, the feast of the Nativity of Our Lady was celebrated during the Novena, which added to the solemnity and joy of the occasion. On the evening of the 'Nativity', a procession with the statue of Our Blessed Lady, which could not have been better attended, was conducted round the Church. The remarkable atmosphere of devotion and silence throughout, exemplified the great love and honour for Our Lady in this Parish.

The selection of Father Francis, O.S.S.B., for the preaching of the "Triduum" was providential. In clear, simple but decisive terms, he eulogised the remarkable love of Our Lady of Perpetual Succour. Tracing back the institution and origin of the devotion to Our Lady of Perpetual Succour and laying stress upon its great progress, especially in current times, he spoke with an infectious warmth

and fervour of the necessity of dependence on Our Lady, interspersing his talks with incidents proving the efficacy of the devotion. His reference to the unfortunate young man, as it was thought then, who could not gain admission to the priesthood for reasons of health and whose ultimate recourse to Our Lady of Perpetual Succour not only secured his ordination, but gave to us no other personage than that of Pope Pius IX, who ruled for thirty-nine years on the Pontifical Throne, was most inspiring. In the course of his exhortations, he emphasised that the current trend of the modern world no longer held place for these silent Catholics of whom there are so many today. He stressed the need for action towards the propagation of the Novena to Our Lady of Perpetual Succour, the Mediatrix of All Graces.

The Parish indeed owes a big debt of gratitude to Father Francis, O.S.S.B., for increasing the spiritual consciousness of the people, by his lucid explanations of the devotion to Our Lady of Perpetual Succour. But the fact must not be overlooked that but for the initiative of the Rev. Parish Priest, this glorious event might not have fructified and this report must therefore be concluded with a token of appreciation to the Very Rev. Father A Louis Xavier.

SAN THOME

Figredo Lazaro Wedding

The marriage was celebrated on Saturday, the 2nd of September, of JOSEPH CARLTON LAZARO, son of Mr. A. S. Lazaro and Mrs.

Lazaro of Vepery, and MARIE CHARLOTTE THEODORA (DOREEN) FIGREDO, daughter of Mr. T. M. Figredo and the late Mrs. M. M. Figredo, at the San Thome Cathedral.

The Basilica was beautifully decorated with festoons and bunting and flowers. Precisely at 5 p.m. the bridal party arrived and went in procession to the communion rail.

The bride was exquisitely clad in a Victorian hoop-skirt dress of Chantilly lace and tulle with a trailing veil of the same material, with a coronet of white roses and daisies. She was led up the nave by her uncle, Mr. R. E. Davey, who also gave her away. Her brother, Mr. Deryk Philipsz-Ward, was the chief bestman, and Miss J. Lazaro, sister of the bridegroom, the chief bridesmaid. Messrs. K. Figredo and G. Britto were the other bestmen, with Misses J. Anderson and Marina Vaz as bridesmaids. Three flower-girls and two trainbearers attended on the bride.

Rev. Dr. J. B. Freeman conducted the ceremony; the loudspeakers enabled the whole congregation to follow every detail of the service. The ceremony was followed by Nuptial Mass, celebrated by Very Rev. Fr. B. A. Figredo, who imparted the Nuptial Blessing.

The reception was held in the Mylapore Catholic Institute, which was thronged with guests. The hall was gaily decorated for the occasion. His Grace the Most Rev. Dr. Louis Mathias proposed the toast to the newly wedded couple in a humorous speech, in

which he referred to their popularity in the community, and the esteem which Mr. and Mrs. R. E. Davey and Mr. and Mrs. A. S. Lazaro enjoyed. The bridegroom responded to the good wishes expressed by His Grace in his speech. Mr. Deryk Philipsz-Ward then proposed the toast to the bridesmaids. Dancing then followed.

CATHOLIC WORKERS' ASSOCIATION Annual Retreat

82 members of the Association attended the annual retreat held at the retreat house on the 1st and 2nd October. Rev. Fr. Ferdinand, S.J., was the preacher. The sermons and lectures were very inspiring and impressive. The retreat closed on Monday night with Holy Mass and the Papal blessing. All the retreatants approached the holy table. After dinner Mr. Francis Xavier, President of the C.W.A., thanked the preacher. Rev. Fr. J. Madathil, Spiritual Director of the Association, was present at the felicitations given to the preacher.

VOTIVE SHRINE, KILPAUK "Supernatural State of Man"

The fifth meeting of the Kilpauk study club was held on 3rd September 1961, with Very Rev. Fr. S. P. Carmel, the Parish Priest, in the chair, when Mr. Imdayam spoke on the natural and supernatural state.

He explained the difference between nature and grace. Nature is our being and all that our condition demands as rational animals.

Grace means a gift or quality over and above all that our nature legitimately demands. Now nature is fitted to know God only by deduction from created things. Yet over and above this, God's sheer goodness chose to give us what is in no way due to us, the supernatural destiny to see Him face to face in Heaven and the "grace" to attain this vision. As Adam lost this grace for himself and his posterity, it was restored to us by Jesus Christ through the Sacrament of Baptism.

The Chairman initiated a discussion among the audience on the nature of the future happiness of unbaptised infants and unbaptised adults. After a lively debate the Chairman concluded that the souls of the infants will have only endless natural happiness in some place, whereas the unbaptised adults who have never heard of the Gospel, or having heard of it have failed to grasp its significance, will secure forgiveness of sins if they repent sincerely before death and save their souls and be admitted to the Beatific Vision. St. Thomas clearly teaches that a pagan "obtains the remission of his original sin through grace, once he has turned (has ordered himself) to God his Last End".

OUR LADY OF GUIDANCE

The Late Mrs. Amala

The toll of bells announced the death of Mrs. Amala Arpudasamy, wife of Sri. D. M. Arpudasamy (Retd. Superintendent of Police and former Superintendent, Govt. Estate, Mount Road) on Saturday the 16th September 1961, at the age of 41 years. She passed away

after a brief illness. She was originally a parishioner of St. Thomas' Basilica, but lately of the Church of Our Lady of Guidance, Mandavellipakkam.

She was born on the 8th December, the Feast of the Immaculate Conception, and received the name Amala (Immaculate) from this Feast. True to the feast-day on which she was born, she always remained an ardent devotee of Our Lady.

She came from the well-known Venmani family in South India, from which the present Bishop of Salem also hails. She had her education in St. Thomas' Convent, Mylapore. She was a dutiful wife and a loving Catholic mother to her two young sons. Her charming manners, her vivacious personality and the kindly interest she took in the affairs and welfare of all whom she knew, attracted to herself a large circle of friends. She endeared herself to all her relatives and friends with the same degree of affection and kindness.

She was a zealous social worker, taking keen interest in welfare work for the poor and social activities. A few months before her illness, she became the Vice-President of the Mandavellipakkam Ladies' Club. In this capacity she influenced the aims and politics of the Club and was responsible for directing its activities towards the cause of the needy and the poor in the locality. She was also instrumental in making the Club undertake various activities for the amelioration of the condition of the less fortunate. Her charitable disposition made her give gene-

rously for various good causes, but she always managed to keep her charities remain hidden.

The esteem and regard with which she was held by all whom she knew was amply testified to by the presence of a large number of her relatives and friends, both Christian as well as Hindu, at her funeral, which took place on Sunday the 17th September. After the last solemn blessing by the Parish Priest at the Church of Our Lady of Guidance, her remains were interred at the Quibble Island San Thome, in the same place where her first and only daughter Hilda, aged 5 years, was buried in July 1943.—A.J.R.

Titular Feast

A great privilege is enjoyed by this parish in the celebration of its titular feast on the day of the nativity of Our Lady, when all Heaven and earth must be rejoicing too.

The hoisting of the flag on the 29th August was followed by a novena, with sermon and Benediction of the most Blessed Sacrament every evening at 6.30. The sermons in English were preached by Rev. Fr. J. E. DeSouza. He dealt with the theological virtues of Faith, Hope and Charity. Like the unravelling of an intricate pattern on a loom, Rev. Fr. P. Michael in his Tamil sermons traced vividly the history of the Israelites and brought out its significance to Christian life.

In spite of the great difficulty in securing priests on the 7th evening, due to the Silver Jubilee Celebration in the Poqnamallee Seminary, Our Lady did not fail to help

us. Vespers was sung on the eve of her feast, after which a beautifully decorated statue of our Lady was taken in procession round the church, followed by Benediction. It was edifying to see, that evening, long queues at the confessional even after 8 p.m.

The Church was crowded to capacity, and even overflowing, for both the Masses on the feast-day. At 7 a.m. the first communicants went in a solemn procession from the Presbytery of the Church. After the ceremony of the renewal of the baptismal vows by the first communicants, a High Mass was sung by the Parish Priest. The Choir must be congratulated on the excellent devotional music provided throughout. The great number of the people who came to receive Our Lord was surely the reward for the week of fervent prayer and devotion.

Pro Seminario Day

The 17th of September was observed as Pro Seminario Day in this parish. Having exhorted the people previously to offer all their prayers, good works, sufferings and sacrifices for this intention, the Parish Priest in a stirring sermon explained the means by which the rich and the poor, the young and the old, alike could foster and help vocations to the priesthood. The Rosary was recited in the evening for this cause and was followed by the Benediction of the Most Blessed Sacrament.

Though the seed sown on that day seemed small, we await the touch of the Divine Master for a full harvest.

NOTICES

THE SOCIAL QUESTION

World-wide Interest in Pope's New Encyclical

His Holiness Pope John XXIII offers the world "a safe path for the solution of present-day difficulties". His new encyclical letter "On recent developments of the Social Question" has caught the attention of international bodies. Pandit Nehru has remarked on it. What, in fact, does the Pope say? SEVA or The Catholic Social Guild offers everyone a chance to know more about it in three evening sessions at The Catholic Centre (Hall, 2nd floor, Armenian Street).

16th to 18th October 1961

PROGRAMME

16th Monday, 6-30 p.m. *Inaugural address*: Dr. L. Mathias, S.D.B., Archbishop of Madras-Mylapore. Tamil speech: Sri. Peter Pandiaraj, B.A.

Film Show on Socio-Economic Development in India and Abroad

"Workers' Education"

17th Tuesday, 5-30 p.m. *Speakers*: Rev. Fr. A. Nevett, S.J. (English), Sri V. J. Arokiaswamy, B.A. (Tamil).

"Socio-Economic Development"

18th Wednesday, 5-30 p.m. *Chairman* Sri A. Dorairaj (Advocate). *Speakers*: Prof. S. Rajendran, M.A., L.T., Sri Tiruppur Vincent

Talks will be followed by discussions. All are welcome, no charges.

LECTURES IN ENGLISH, 1961

At St. Joseph's Hall, Vepery, every Tuesday at 6-15 p.m., commencing 24th October 1961. NON-CATHOLICS ARE SPECIALLY WELCOME.

<i>Date</i>	<i>Title of Lecture</i>	<i>Lecturer</i>
24th Oct.	The Triune God	Rev. Fr. P. Michael.
31st Oct.	The Origin of the World	Mgr. D. Raju.
7th Nov.	Our First Parents and the Fall	Rev. Fr. A. J. Stanislaus.
14th Nov.	Providence and the Fall	Rev. Fr. A. Papes, S.D.B.
21st Nov.	The Problem of Evil	Mgr. R. Arulappa, D.D.
28th Nov.	The Plan of Restoration	Rev. Fr. J. E. DeSouza.
5th Dec.	Death and Resurrection	Rev. Fr. Jacob, S.D.B.
12th Dec.	Why the Church?	Rev. Fr. K. Satur.
19th Dec.	Confession	Rev. Fr. P. J. Lobo.

OFFICIAL NOTIFICATIONS

3-9-1961: His Grace the Most Rev. Archbishop has fixed by a Decree the following Boundaries for the Parish of St. Joseph in Ennore:

NORTH: The Southern Railway from Kavarai-
pettai Railway Station to the Town of Ponneri, both the
Railway Station and the Town of Ponneri belonging to
the Parish of Ennore. Then the Arani River from
Ponneri to the Bay of Bengal. In this manner the
Parish of Pulicat will be North of the Parish of Ennore.

WEST: The Madras-Nellore Road from Kavarai-
pettai Railway Station to the northern boundary of
Saidapet Taluk (which is the southern boundary of
Ponneri Taluk), thus separating the Parish of Ennore
on the west from the Parish of Tiruvallur.

SOUTH: The Northern Boundary of the Saidapet
Taluk (which is also the southern boundary of Ponneri
Taluk), from the point it meets the Madras-Nellore
Road to the Buckingham Canal, then the same Buckin-
gham Canal to the South till it meets the southern
boundary of Eranavur village, then the same southern
boundary of this village to the Bay of Bengal. In this
manner the Parish of Ennore will have the Parish of
Tiruvottiur on its south.

EAST: The Bay of Bengal from the mouth of the
Arani River on the North to the southern boundary of
Eranavur village on the South.

20-9-1961: On transfer of Rev. Fr. Ambrose Yednapalli, O.F.M. to
Bombay, Rev. Fr. Basli Devasagayam, O.F.M. has been
appointed by His Grace Parish Priest of St. Sebastian's
Church in Madhavaram.—Very Rev. Fr. Sanctes Molen-
kamp, O.F.M. has been nominated by the General of the
Friars Minor as Superior of the Friars Minor in the Arch-
diocese of Madras-Mylapore.

15-10-1961: Announcement of the special collection to be made next
Sunday for the Missions.

15-10-1961: St. Teresa of Avila being the Titular of Nungambakkam
Parish Church, the Feast will be of I Class, and all the
Masses on this Sunday in that Church and parish will be
of the Titular Saint. This binds also all the Religious
Houses in that Parish.

22-10-1961: MISSION SUNDAY: One Votive Mass (II Class) is
permitted on this Sunday, if there are special cele-

brations for the Missions. Violet, no Gloria, 2nd collect of Sunday, Credo, Preface of Holy Trinity, Its Missa est.

22-10-1961: MISSION SUNDAY. The Mass will be of Sunday, but Commemoration pro Ppogatione Fidei shall be made by all Priests in Mission territories, sub una conclusione with the principal Prayer of the Mass. Collections for the Missions to be made in all Church and Oratories, and sent to the Rev. Treasurer.

23-10-1961: St Anthony Maria Claret, C. III Class. New Feast. Its Lectio contracta and the prayer are given in the Ordo (Variationes), page 117*.

29-10-1961: Feast of Our Lord Jesus Christ King. The Act of Consecration with the Litanies of the Sacred Heart should be recited in all Churches and Oratories before the Blessed Sacrament exposed.

On this Sunday in all Churches and Oratories announcement should be made of the Toties Quoties Indulgence to be gained from noon of first November to midnight of the 2nd. The Plenary Indulgence is applicable only to the Dead, and it may be gained at every visit made. The visits may be made in the Parish Church, or in a Public Oratory or semi-public Oratory, but in this case it can be done only by those lawfully using that Oratory. The Bishop's Oratory enjoys all the privileges of a semi-public Oratory.

4-11-1961: CORONATION DAY OF OUR MOST HOLY FATHER. The Oratio pro Papa must be said by all Priests, sub una conclusione cum prima.

10-11-1961: Twenty-seventh Anniversary of the Episcopal Consecration of His Grace the Most Rev. Archbishop of Madras-Mylapore. All Priests are bound to recite the Oratio pro Episcopo sub una conclusione cum prima oratione. DEUS EUM SOSPITEM SERVET, ET EJUS VITAM AD MULTOS ANNOS PERDUCAT, ATQUE OMNIA CONSILIA EJUS, IN PASCENDO, FRUCTUOSUM PROGRESSUM SALUTAREMQUE HABERE EXITUM FACIAT, AD MAJOREM GLORIAM SUAM.

A. Pereira de Andrade,
Chancellor.